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ARTICLE VI.

SYLLABUS

OF THE

SIVA-GNÁNA-PÓTHAM,

ONE OF THE SACRED BOOKS OF THE HINDÚS

BY

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SYLLABUS

OF THE

SIVA·GNÁNA·PÓTHAM.

IN Southern India there are three classes of books recognized as of chief authority in religious matters. They are the four Védas, the twenty-eight Ágamas, and the eighteen Puráṇas. Numerous other works are extant; but they are not esteemed as of so high and undoubted authority.

The Védas are unknown to the people generally, except by name; and also even to the learned, except so far as they may be understood through the Upanishads. And even these abridged and imperfect views of the Védas, excepting perhaps the Védánt, receive but little attention, and are of but little repute. The Váishṇavas refer to them as somewhat authoritative.

All classes claim an interest in the Puráṇas, and refer, each to their own peculiar books, with some degree of reverence. The Váishṇavas seem to hold them in higher esteem than the Sáivas. The great Puráṇas are in common use in the temples, as directories.

But the works of the highest practical authority, among the Sáivas, are the Ágamas, and the commentaries on them. The Ágamas were originally written in Sanskrit, and with one exception, if they exist at all, they are to be found in that language. It is stated by the learned, that only one of the twenty-eight has ever appeared in Tamiḷ; and of that one, only a part, the doctrinal portion of it, has been translated. Of the others, little or nothing is known at the present time.

The Ágama known to exist in Tamīl, is the *Ravurava-Ágama*, and is contained in a work called *Siva-Gnána-Pótham*. It is written in the most concise and difficult style of ancient Tamīl poetry. The translator has accompanied his translation of the Ágama with a commentary, which, like the original work, is very brief, and also very comprehensive.

This work, the Siva-Gnána-Pótham, is considered too sacred even to be touched by any common man, and in style and matter quite above the apprehension of any but the most enlightened. Hence, no one but a divine *Guru* is regarded as allowed, or able, to teach it. The whole is highly metaphysical and argumentative, possessing nothing of the simple, declarative style of our sacred Scriptures.

There are several commentaries or treatises on this Ágama, which are, perhaps, more frequently consulted than the Siva-Gnána-Pótham embracing the Ágama, and with scarcely less regard, as to their authority. I have a translation of one of these commentaries entire, and of parts of others.

The translator, or rather the author of the Siva-Gnána-Pótham, has prefixed to the work a system of logic, wherein he explains the principles on which his commentary is based. This is in itself worthy of attention, and ought to be collated with similar works of the ancient philosophers of the West. It is very brief, dwelling only on what the author considers valuable in logic. The author, however, enumerates other points than those which he explains; but seems to regard them as fanciful distinctions, and does little more than to name them. He lays down three principles or sources of knowledge, namely, Perception, Inference, and Revelation.

The Siva-Gnána-Pótham treats, in twelve sections, of three eternal existences, namely, *Pathi*, *Pasu*, and *Pásam*, or Deity, Soul, and Matter, with reference to their origin, natures, relations, and destiny.

Pathi, or Deity, is a being who exists entirely void of emotion, and holding his two operative energies, male and female, in a dormant state. These energies, in order to co-operate, or to produce any results, must be developed, and receive an organism adapted to the service required.

Pasu, or Soul, is a term designating a class of beings, or souls, shrouded in the darkness of *Pásam*, and helpless in

themselves. It is necessary that they be developed and embodied, in order that they may escape from the entanglements of Pásam, and be brought into the light and liberty of Siva.

Pásam, commonly rendered Matter, has a three-fold nature or existence, each part of which is called *Malam*. Hence "the three Malams,"—an expression of frequent occurrence. These Malams are distinguished by attributes appropriate to each, as: *Máyá-Malam*, sometimes simply *Máyá*, elementary or archetypal matter, the source of all material existences, which, in the soul's organism, causes the soul "to mistake the false for the true in all things, from the first element, earth, to the highest existences;" *Anava-Malam*, that eternal obscuring power or existence, which, ever clinging to the soul's organism, "causes the soul to be satisfied with its mistaken good, with those things which the enlightened regard as false;" and *Kanma-Malam*, sometimes simply *Kanmam*, the evil or foulness of action, which is represented as "existing in the form of merit and demerit," and ever accompanies the soul through its almost endless course of transmigrations, and causes it "to eat the fruit of its own doings," till justice is satisfied.

Kanmam, or action, has a three-fold distinction, commonly illustrated by the processes of sowing, gathering, and eating. Every act of the man, until the soul is illumined and liberated by divine wisdom, is to be regarded in this three-fold aspect. While eating the fruit of former doings, we are also sowing and gathering for the future.

I now proceed to give a syllabus of the Siva-Gnána-Pótham.

The First Section declares an eternal, self-existent Deity, the efficient cause of all things. This doctrine is considered as proved by six considerations, stated as follows by the author: "It is here argued, that Siva produces all things, because (1.) The world exists in the three states designated by *he*, *she*, *it*, and is subject to the three divine operations, [i. e. birth or development, preservation and destruction;] (2.) The world is produced from [*Máyá*.] *Malam* in the way in which it is resolved into *Malam*; (3.) Souls, in the same way as the worm becomes a wasp, and the caterpillar a beetle, appear in bodies which undergo successive changes

by births and deaths, being subject to Kanmam ;* (4.) Máyei is mere inert matter, and cannot take forms spontaneously ; (5.) Souls, on account of their connection with [Āṇava-] Malam, have not the intelligence to take each its own proper body ; (6.) Yet souls do exist in their respective bodies, and perform actions in accordance with Kanmam.” This result, it is asserted, no one but Deity could order and produce. Therefore there must be a Deity, the efficient cause of things.

The author variously expands, explains, and illustrates this topic. He comes, at length, to these conclusions : that Máyei is the material cause of the world ; that *Sakti*, or the Deity's female energy, is the instrumental cause ; and that the Deity is its efficient cause ; and farther, that “the world is resolved into Máyei in the order [reversed] in which it is developed and preserved,” and that the Deity effects this through the medium, or by the co-operation, of his *Sakti*.

The Second Section shows how the Deity stands related to the world, and to souls in their transmigrations. This is briefly stated as follows : “God is the whole world, and yet he is other than the world. He is closely united with it, and fills every pore, and yet is not, in the least, entangled in it. While souls, by means of the divine *Sakti*, experience births and deaths, in accordance with their previous Kanmam, the Deity remains eternally pure ; he is one upon whom the nature of souls cannot come, [i. e. he is never the subject of joy, sorrow, etc., the consequences of Kanmam.]”

The author, in his explanation of this, shows that “the Deity exists in intimate union with souls, and yet is other than souls ; that the soul has no power of action except in this close union with Deity ; that the Deity, from eternity, stands in the same intimate union with the world, fills all space, and actuates all things, so that, in a sense, he may be called the world, and yet is different from it ; that he carries on all these operations without any emotion, such as desire, hatred, etc. ; and that it is under the direction of Deity, that souls are made to eat the fruit of their doings, or that they are made to appear, [in bodies,] and move on, in

* This language seems not sufficiently precise. The author may allude to the transformation of a grub into a beetle, or of a caterpillar into a butterfly.

accordance with the three Malams with which they have been, from eternity, entangled."

He then shows how the soul is made to hold connection with three different bodies, one adapted to this world, one to an existence in hell, and one to an abode in the world of the gods, the lower heaven.

The Third Section establishes the doctrine of the soul's eternal existence as an individual being. This is argued from the common assertions: "this and that are not the soul," "this is my body," etc.; and from the fact, that "the soul understands the five senses, [i. e. knows how to use them,] and its own way through the *Avatteis*;" and that it "understands when a thing is made known;" and that "when sleeping, there is neither eating nor acting, [i. e. on the part of the body, and yet the soul acts, as in dreams.]"

The author's *exposé* of this subject is ingenious and interesting. But I will not dwell on it.

The Fourth Section speaks of the soul in its connection with the *Antakáranas*, or mental faculties. These are four, namely, *Manam*, the power, or organism, of thinking, observing, etc.; *Putti*, the power of investigating, examining, etc.; *Sittam*, the faculty of reflection, inference, decision, etc.; and *Angkaram*, the organism in which the soul says, "I," "mine," "none like me," etc.

The *Sútra*, or stanza from the *Agama*, asserts that "the soul is not one of the *Antakáranas*, but is that which stands inseparably united with them. Originally, and of itself, it is destitute of understanding, because it is eternally connected with *Ánava-Malam*, just as copper is naturally obscured by rust." "When an earthly king," it is said, "having made an excursion, returns, and with his prime minister and other attendants, enters his palace, he, appointing suitable persons at all the outer gates, and stationing a guard at the entrance of the inner court, enters into his private apartments. So the soul [having made its excursions through the senses] in the body, enters into the five *Avatteis*, while *Prána-Váyu* stands as a guard, and thus it carries on its intellectual operations."

Prána-Váyu and *Avattei*, terms of frequent occurrence, denote those parts of the human organism which are essential to the soul's complete consciousness and action. The *Avattei* is a five-fold organism, located in the seats of the five ope-

rative deities dwelling in every human being. These terms, with many others, are explained in those works which treat of the anthropology of the Hindús, wherein man is regarded as a miniature universe. The two principal works, extant in Southern India and Ceylon, which embrace this subject, are those which treat of the *Tatvas*, or ninety-six Powers. They are the *Tatwa-Kattalei*, and the *Tatwa-Prakásam*. These, especially the former, ought to be published.

The author adds extensive illustrations of the subject of this section, in the way of elucidating the conscious and active state of the soul in its proper organisms, and in its union with the indwelling deities of the human microcosm. He shows that, as the soul must occupy the senses in order to perception, so it must occupy the Antakáraṇas in order to put forth intellectual exercises.

The Fifth Section speaks of the soul as illuminated by the indwelling Deity. The author says, "The manner in which souls, without any knowledge of the Deity, come, by the grace [Arul-Sakti] of the Deity, to their proper understanding of things, is like that of the senses in their respective functions, which perceive the objects presented by means of the soul, and yet have no knowledge of the soul. This [i. e. the way of the soul's receiving understanding by means of *Arul-Sakti*,] is as iron before the magnet." . . . "When the magnet attracts iron, there is in the magnet neither change nor absolute want of change; so, when the Deity actuates souls, he has neither change nor want of change, [i. e. is absolutely void of emotion.]"

The author, who presents several curious particulars under this section, closes with the idea, that "when his grace [Arul-Sakti] shines, then Siva shows himself to souls, just as the sun reveals himself by his own light."

The Sixth Section draws the line of demarcation between the Deity and the world, thus: "All visible forms, or things known, are untrue; and that which is unknown has no existence. Therefore, that which is not included in these two, [the known and the unknown,] is SIVA, who is TRUTH. The continuous, or fixed world declares this."

The author explains: "How is it that all which can be known by the understanding is a lie? It is so, on the ground that it is developed, exists [awhile,] and is then resolved or destroyed. How is it, that what is not known

is said to have no existence? It is as [if one should speak of] a rope of tortoise-hair, the flower of the air, or a hare's horn."

I will give one paragraph from the author's very ingenious exposition of this subject. He says, "What is the import of the assertion, that the Deity is neither the truth, which may be known by the soul, nor the untruth? If you mean [by this question] to ask, whether that Being is, or is not, he who has seen the truth, will on reflection say, 'He exists.' But if you mean to ask, whether he can be known by the understanding of the soul, [I answer,] He being thus apprehended, would become a lie, being [appearing] different from himself, [i. e. he would be misapprehended.] Therefore, as Siva is beyond the reach of speech and understanding, the Truth [Deity] is that truth which, [or such a truth as,] cannot be known by the understanding, but is to be understood by the aid of Arul-Sakti. If it be asked, what that Arul is, it is the beautiful foot of Siva, [i. e. it is the grace given by his Sakti to those who worship the foot of Siva.]" Hence the author concludes that "the soul has its power of understanding Deity through Arul-Sakti, and that Siva, standing as life to souls, through his Sakti, causes them to understand without his being dissociated from them, just as the soul stands as life to the eye in perception;"* and again, "As there is one who sees, and one who shows [things in common life,] so there is a soul which knows, and a Deity which makes known."

The Seventh Section points out farther distinctions between the Deity and other existences, and particularly defines the human soul. "In the presence of *Sattu*, [or Truth, i. e. Deity,] all things are as nothing. Because the world perishes, and passes away as a lie, therefore Truth [*Sattu*] knows or regards it not. Because *Asattu*, [or Untruth, i. e. the world,] is material and ephemeral, it knows nothing. That which has a knowledge of both *Sattu*, which is eternal, and *Asattu*, which is temporal, is the soul, which is neither of the two."

* The sense of this clause is, that the soul is made to understand sacred things, especially the Deity, by the aid of his Arul-Sakti, without the Deity's manifesting himself as a being distinct from the soul. The soul is endued with this spiritual perception, while unconscious of the agency of the indwelling Deity, just as the eye is unconscious of the agency of the soul in perception.

The author explains: "Hence the soul is *Sattásattu*, [both Truth and Untruth]. The manner in which the Deity manages the world is [in a sense] like juggling, which is not for the exhibitor, but for the spectators. Because the Deity has no profit in the world, therefore it is said that he knows it not."

The author, among other things in this section, adds, "That which understands *Sattu*, which is spiritual, and *Asattu*, which is material, is the soul. The fact is, the soul is neither the *Sattu*, which is spiritual, nor the *Asattu*, which is material; nor is it the union of the spiritual and the material. It cannot exist invisible, like the spiritual, nor visible, like the material. But it exists united with both. If it be asked, how the soul is manifest, it is manifest by its union with the Deity and the body; just as fragrance is manifest in the flower. The soul stands as *Sattu* by its union with the former; and as *Asattu*, by its union with the latter. Therefore the soul is styled *Sattásattu*."

The author illustrates this union thus: "As long as the sea has existed, its water has existed; and as long as the water has existed, its salt has existed. Just so, as long as the Deity has existed, so long has the soul existed; and as long as the soul has existed, so long has *Pásam* existed. Here the sea represents the Deity; the water, the soul; and the salt, *Pásam*. Therefore Deity has no connection with matter, except through its connection with the soul."

The Eighth Section shows, more specifically, how the soul attains its spiritual understanding. The transcendental power of the soul is defined, in the logical part of this work, as follows: "It is that understanding, called *Yóga-Kádshi*, which one possesses who has checked the influence of the senses, by means of the prescribed ascetic observances, and who understands instantaneously the nature and circumstances of the time and place in which he exists, and also all the things of this wide world. This *Yóga-Kádshi* is the property of those who perform the eight *Sittis*, [modes of ascetic observance,] and who have examined into the proper nature of *Vintu* and *Nátham*, [the male and female energies of Deity.]" Thus far the logic.

The *Sútra* states, "When the Deity, who becomes life to the soul, and standing within enables it to operate, manifests himself as a Guru, saying to the soul, 'Thou forgettest thy

real nature, having been nourished and trained up with the hunters, the five senses,' and when he, having caused the soul, in previous births, to pass on through penance, [i. e. through the first three stages, namely the *Purāna*, the *Linga*, and the *Yōga*,] now brings it into *Gnānam*, and in this good state instructs it, then the soul, having left the state of darkness in which it before existed, will, as a *Gnāni*, [wise man] pass from *Tirótham*, [its previous state of darkness,] to the divine Arul, from which it will never be dissociated."

This is the final stage of the soul's embodied existence. The soul is now in the light; and when the man drops this his last body, he becomes a *Sivam*, a being very like Siva himself, and will be closely united with him forever. The author says, "The soul, which has stood like waters confined within their embankments, now coming to understand, in a proper way, the senses which have bound it, and escaping from their control, will not be born again; but, like the river that has left its bed and passed into the ocean, will be fixed at the sacred foot of Siva, [i. e. in a state of grace and glory.]"

The author has much to say, under this head, on matters connected with this method of final salvation, the soul's deliverance from the darkness and entanglements of *Pásam*.

The Ninth Section gives a farther view of the enlightened soul, and of the method of its ultimate triumph, particularly of the use of the five-charactered Mantra, called *Pantshátsharam*. "Since neither *Pasu-Gnānam* nor *Pása-Gnānam*, [i. e. neither the soul's proper understanding, nor its understanding possessed through its organisms,] can apprehend the Deity, therefore do thou by the eye of wisdom examine the way in which he stands in thee; for, to stand and see the Deity by the help of the divine Arul, is the desired position. When one, thus searching for Deity, leaves *Pasam*, [i. e. renounces the world,] saying, 'It is like the devil-car, [mirage,] which moves so swiftly that one cannot ascend it,' and when he pronounces, according to the prescribed rules, the celebrated *Pantshatsharam*, then the Deity will be a cool shade to him who has wandered in the heat of the sun, [i. e. who has been oppressed with the cares, vexations, etc. of the world.]"

This intricate and important subject is largely explained by the author, and by other commentators on this *Āgama*

The ninth section includes directions for the last and highest stage of religious service, or internal, spiritual *Pūjā*. In this service, the soul will eventually discover Siva "in the form of Gnānam, [wisdom,] standing firmly in his *Vintu-Sakti*." "Do thou," says the author, "meditate on him as so situated, and [thus] become united with him." "When the Deity thus stands manifest to the soul, the soul will be [to the Deity] like iron in the fire. When iron is subjected to the influence of fire, its own ordinary appearance gives place to that of fire; so it is in the case of the soul with the Deity, in its *Siva-Rūpam*, [or form of Siva.]" "If thou pronounce the *Pantshátsharam*, thou wilt come into this union with Siva. Therefore, unceasingly pronounce the five characters."

A knowledge of the Tatwas is essential to a full understanding of this subject. The *Pantshátsharam*, however, is not fully explained in either of the works on the Tatwas above mentioned. Its characters pronounced are *na-ma-si-vá-ya*. They have a very extensive connection with the mystic philosophy of the Hindús; in their compass and influence they embrace the universe. To employ them intelligently, and according to rule, is a most acceptable service to Siva. The initiated employ these characters in two words, to express their act of worship or praise to Siva, thus: *Siváya nama*, praise, or worship, be to Siva. Some years since, I prepared a paper on the *Pantshátsharam* for this Society, but found no opportunity of presenting it. On my return to India in 1844, the article was published by request, in two parts, in the *Madras Christian Instructor* for November and December of that year. I present the subject in a new form in a note to this paper.

It is stated, in the section before us, that the soul is never freed from the control of its Malams, without the vision of Siva here described; and that this vision can be obtained only as here directed.

The Tenth Section treats of the removal of the three Malams through the agency of Arul-Sakti, and also of the condition and actings of the soul when thus liberated from its sore thralldom. The author says, "The divine Arul is the foundation on which the soul becomes one with Siva, walks in his ways, and ceases to say, '*I have done it*,' 'Others have done it *to me*,'" etc.

The meaning is, that the soul, by the aid of Arul-Sakti, comes to understand its close union with Siva, which is like the union of soul and body; and that it is by means of Siva that its proper understanding has been illuminated; and that it is by his aid, also, that all those actions which the soul had called its own, have been performed. Hence the soul now "sees that all those actions which appeared its own, were really Siva's." The soul, in this state, is declared to be "free from the three Malams, Aṇavam, Māyei and the irresistible Kanmam."

Though the soul be thus freed from its original entanglements, yet it still bears some taint of Malam, which needs to be wiped off. This is done by Arul-Sakti, otherwise called the grace of Siva. The taint is attached to the soul's organism, which is compared to a dish in which asafoetida has been kept. The removing of the accumulated Kanma-Malam is compared to the removal of the asafoetida from the dish. The offensive smell which unavoidably remains in the dish, represents the remains of Kanmam in the body. "Though," says the author, "the soul's former actions do thus adhere to the Gnāni, yet his present Kanmam will not adhere to his body, so as to require to be eaten, as before. For the Gnāni, because he is now in the likeness of Siva, comprehends whatever he knows, as one possessing the attributes of Siva. This results from his being so united with Siva as to be one with him." "Such persons, [still in the body,] take notice of the objects of sense; yet they are not infatuated by those objects, nor are they disturbed in their spiritual heroism. They are like the divine Rishis, who, while sitting in fire, have the power of resisting its influence, so as not to be burned by it." "As darkness cannot stand before the sun, so Kanma-Malam can no longer rise upon [withstand] the Gnāni; and as the lamp shines not in the presence of the sun, so Māyā-Malam [body] can no longer have life [power] with him."

The Eleventh Section shows how the soul comes to see Siva, and to enter into a cordial and perpetual union with him.

In the previous section, we have seen the soul freed from its entanglements, and made to understand itself, and its relation to Siva of entire dependance. But as yet the man

has not seen his Lord. This is the next step. Our author says, "When the soul has escaped from the influence of the body, and become pure, Siva will look upon it, and show himself to it, [i. e. will enable the soul to see him,] just as the soul acts as the cause or power of vision to the eye. Therefore Siva, by thus revealing himself, will give his sacred foot to the soul, [which it will embrace] with a love which it never forgets to exercise."

Here the manifested Deity is represented as an attractive object, drawing out the heart, or affections of the soul, and binding to himself forever by cords of love.

The author says, among other things, "Though the sun rise and stand before the blind, yet it will be to them like the darkness of night; they cannot see. So Siva cannot be seen by those who are entangled in Páram, though he fills every place. But to those who are worthy, and who love him, he will give the eye of Gnánam, and will remove from them the snares of Páram, just as the sun opens the lotus-flower, when it is in the state to be thus affected."

He argues the eternal identity and individuality of the soul, as follows: "If the soul perishes as an [individual] soul, in uniting with the Deity, then there is no eternal being to unite with the Deity. But if, on the contrary, it does not lose its individuality, which it had when in union with the Malams, then it must be something different from the Deity, and cannot come into final and absolute union, or oneness, with Deity. When the Malams perish, [i. e. when they cease to control the soul,] then the soul, with spiritual habiliments, will unite with the Deity as his servant, just as salt unites with water, and forever exist at his feet as one with him."

The Twelfth and last Section points out and enjoins the modes in which Siva may be acceptably worshipped. . . . "Remove ye the three Malams which prevent your union with the strong foot that is like the red lotus, and unite ye with those who have obtained liberation, while living, by removing their three Malams; and regarding both the sacred bodies of those who abound in love to Siva, and are free from worldly delusion, and also his temples, as Siva himself, worship ye."

The author directs attention to the following particulars, as embraced in this statement :

1. "While the three Malams remain, Gnánam cannot be obtained. Therefore the Malams must be removed.

2. "The soul will partake of the character of that with which it is associated, just as any thing dipped in saffron will take its color. Hence the disciple must avoid the contact of those who are entangled in Pásam, and associate with the pious. Upon those who thus walk, the Malams will not accumulate.

3. "Because Siva shines in those who possess the sacred form, [i. e. who properly adorn their persons with the marks and emblems of Siva,] therefore such persons should be worshipped as Siva.

4. "Worship may be performed in temples, because Siva-Linga, [the visible object of worship for the enlightened,] is composed of Mantras, and is therefore to be regarded as the body of Siva, the form in which he manifests himself to the Gnáni.

5. "Siva, who is neither soul nor body, is so closely united with both as to impart to them all their power of action, etc.; in the same way he exists in Siva-Linga, as one with it. Therefore love and worship him in that form, —perform *Linga-Pújá*.

6. "The Kanmams will not leave one, except he worship Siva. Therefore be thou possessed of love and worship, regarding the devotees of Siva, and Siva-Lingas, in the same light, [i. e. as equally the forms of Siva.]

7. "Hence the disciple must worship, regarding Siva, his Guru, and the Sástras, as one." That is, in the different stages of this divine course, Siva, under the different forms referred to, is to be regarded as the object of worship; else there will be no advancement towards the light, no liberation.

The author closes the whole work with the following remark: "From the *Gnána-Núl*, or sacred Scripture, which *Nandi* [Siva's chief attendant] graciously formed for our lord Sanatkumáran, [the author of the Ágama,] because he praised and worshipped him, from that Núl, Meykandán [our author] has translated twelve of the Sanskrit Slókas or Sútras into Tamil, having first embraced them in his mind. In order that the inhabitants of the earth may understand these doctrines, they are here presented in the logical form of Proposition, Data and Proof."

Many points of interest are brought out in this work, which have not been alluded to in the foregoing syllabus. Among the more important of these, to my mind, are explanations of mystic observances in the popular worship, and the reasons why so great and general attention is given to some of the popular deities. Of the latter, we have an example in the case of *Pilliar*, or *Ganésa*, the god with an elephant's head, and of monstrous dimensions. This deity is, perhaps, more extensively worshipped than any other of the idol-forms which fill the land. The reason of this is obscurely presented in the work before us. It is found in the symbolic meaning of his proboscis, which is the same as that of Siva-Linga, which presents to view the two natures or energies of Deity in co-operation. He is, therefore, the god of action, the active or immediate author of all results. He is, in a sense, an agent in all the five divine operations, which are usually ascribed to five different gods. In the order of nature, he may be placed before any effect or existence. Hence we may perceive the meaning of the popular paradox, "He is the son who was born before his father."

A knowledge of the argumentative and doctrinal works of the Hindús, in the forms in which they are familiar to them, is of great practical importance to the missionary in India; and all in any way engaged in the missionary work, have an interest in the subject. It is on the ground of what is contained in these works that the learned Hindú takes his stand, and meets the charges often urged upon him, with the declaration, "I am not an *idolater*; I worship the one great God." It is not necessary that the missionary preacher, or teacher, should be always dwelling on these matters. But he should, if possible, be always able to adapt his instructions to the state of mind of those to whom he speaks. Not unfrequently, when the young missionary is preaching, and making, as he supposes, his triumphant assaults on the system of the people, is the native scholar seen to throw out his significant glances, indicating, what he will sometimes express in words, "The young man is ignorant, he knows nothing about us." At other times, scholars are seen chuckling and laughing amongst themselves, obviously strengthened in their position by the evidence which the missionary himself gives, that he understands not their

wisdom, their divine Gnánam. A correct knowledge of the living, practical system of Hindúism is, in my opinion, more important to the missionary on his first entering that field, than even a knowledge of the language of the people. A commencement in both would be an invaluable qualification to any young missionary.

This last remark leads me to another. The statement often made, that "the learning of the Hindús is locked up in the Sanskrit language," is true only of Northern India, or rather of those parts of India the languages of which are directly derived from the Sanskrit. The Tamil and its branches, including the Telegú, the Canarese, etc., are originally independent of the Sanskrit, and are the languages of about fifty or sixty millions of people. In the Tamil, and to some extent in the Telegú, is to be found whatever is valuable in Hindú learning, certainly so far as there have been developments made from the Sanskrit. And it is manifest, that any work in Tamil, though it be in the high dialect, is of more worth to the missionary in Southern India, than the same work in Sanskrit. It being in the living language of the people, not only may its full meaning be the better comprehended, but the terms required, and which are so important in such studies, are there ready for use, shaped to the structure of the language.

Again, the bearing of such works as the one brought to view in this paper, on ethnological researches, to say nothing of the transcendental speculations of German philosophers, will probably suggest itself to other minds. I leave this suggestion to be carried out by others whose more fully developed organisms enable them to soar into regions which I have not attempted.